🌿 Muhammad as the Continuation of the Buddha's Mission in a Different Language

Jayanantaka

1. The Universal Continuum of Awakening

Every great reformer in the history of spirituality emerges when religion decays into ritual, when symbols overshadow meaning. Buddha and Muhammad stand as **two peaks of the same mountain of awareness**, separated by geography but united in purpose.

Buddha spoke the language of **inner awakening** (*bodhi*), Muhammad spoke the language of **divine revelation** (*waḥy*).
Buddha said: *"Be a light unto yourselves."*
Muhammad said: *"We sent you as a light and a mercy to the worlds."*

Different idioms — but the same illumination.

Both were reformers who stripped away **idolized forms** to recover **the essence of truth**. Buddha's enlightenment (*bodhi*) and Muhammad's revelation (*nubuwwah*) are two expressions of one cosmic impulse: **the awakening of consciousness to the Absolute.**

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2. From Silence to Speech: Two Ways to Describe the Ineffable

Buddha expressed the ultimate by **silence and negation**.
He refused to call it "God" because every name would reduce it.
He called it *Nibbāna*, the Unborn, the Unconditioned — a reality beyond thought and word.

Muhammad expressed the same truth by **affirmation and purification**.
He named it "Allah," yet immediately qualified:

"Nothing is like unto Him" (*laysa ka-mithlihi shay'*).

Thus, Buddha pointed to the ineffable through silence; Muhammad through language purified of anthropomorphism.
Both sought to **free the human mind from images** and **return it to pure awareness**.

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3. Continuity through Transformation

If Buddha's teaching represents the **philosophical realization** of transcendence, Muhammad's mission represents the **historical and social embodiment** of that realization.
Buddha spoke to seekers and ascetics; Muhammad spoke to societies and civilizations.

In that sense, Muhammad did not negate Buddha — he **universalized** him.
He took the inward enlightenment of *bodhi* and **translated it into the language of revelation**, ethics, and law.

- Where Buddha internalized sacrifice, Muhammad abolished it as an external ritual.
- Where Buddha dissolved ego through meditation, Muhammad did so through worship (*ṣalāh*) and surrender (*islām*).

- Where Buddha saw the Unconditioned, Muhammad declared the One (*al-Aḥad*).

Both lead to the same summit: **ego dissolves, form vanishes, truth remains.**

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4. Two Modes of Salvation: Insight and Surrender

Buddha's way was *prajñā* — insight into impermanence, realizing that nothing has independent existence.
Muhammad's way was *islām* — surrender to the One, realizing that nothing has power but God.

At their core, *prajñā* and *islām* are not opposites, but **complementary realizations** of the same truth:

Nothing truly exists by itself; only the Absolute is real.

When the Buddha said, *"Sabbe dhammā anattā"* — "All phenomena are not-self,"
and when the Qur'an said, *"Kullu shay'in hālikun illā wajhah"* — "Everything perishes except His Face" (Q.S. 28:88),
they were uttering **the same cosmic sentence** in two tongues.

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5. The One Path, Two Expressions

Thus, Muhammad's mission is not a rupture from previous awakenings but their **continuation and culmination**.
He stands as the **historical completion of the Buddha's metaphysical silence**, turning the formless truth of *Nibbāna* into the living, spoken Word — *Al-Qur'an*.

Buddha pointed to the formless through inner realization;
Muhammad revealed the formless through sacred speech.

In both cases, the goal is the same:

Liberation from illusion, union with the Real, and the rebirth of compassion.

Buddha's compassion (*karuṇā*) becomes Muhammad's *rahmah* — both mean mercy, both are infinite.

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6. Final Reflection

If we see beyond historical boundaries, **Muhammad perfects what Buddha began** — the return of humanity to **the pure, unconditioned awareness of the One.**

- Buddha's path begins in silence and ends in emptiness (*śūnyatā*).
- Muhammad's path begins in revelation and ends in oneness (*tawḥīd*).

Two paths, one truth:

"The Unborn, the Unmade, the Unconditioned —
The One, the Eternal, without likeness or origin."